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QADIAN

آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سایات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے اُن ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدۂ عمرانی

از ژاں ژاک رُوسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے۔ پی ایچ۔ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ISLAMIC CONCEPTION OF LIFE BEYOND THE GRAVE

EVER since the creation of the Universe the problem which has, next to the problem of the existence of God, attracted the attention of mankind is the problem of the life after death, and a religion which throws no light on this problem is like a body without a soul.

Islam has laid great emphasis on this question, so much so, that the followers of other religions have converted this insistence of Islam on this question into a ground of attack against it.

The question, however, requires careful consideration, and it is impossible to arrive at true appreciation of it in the absence of revealed guidance, for a person living in this world cannot, by the unaided use of his own faculties, find out the conditions covering life in the world beyond the grave. It is the Omniscient Being from Whose gaze nothing is hidden and before Whose sight this world and the next are spread like a mirror, Who alone can give a true description of the life after death. Those who have essayed to discover the conditions of the life after death by the mere

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process of reasoning have fallen into grievous errors and have been the cause of wide spread misunderstanding on the subject. Some of them have altogether denied a life after death ; others represent it as a mere copy of this existence, and yet a third class would drive the soul back into this world to be suitably dealt with for its past conduct. In short, each has his own theory to put forward concerning what ought to happen to the human soul after death. The Founder of the Ahmadiyya Movement, the Prophet Ahmad has, however, revealed to us a knowledge of the conditions governing the existence of the soul after death, which completely satisfies our reason and is emphatically endorsed by our instinct and by the laws of nature. Those who are granted a fuller insight into, and a personal realisation of, these matters in this life are able to testify to the truth of what Hazrat Ahmad taught, from their own experience, and thus attain to a condition of perfect certainty concerning it. In truth, as in other departments of religion, so in this, Hazrat Ahmad has revealed to us the teachings of Islam in a new light and has, as it were, discovered hidden truths and wonderful spiritual secrets to our sight. As, however, the life after death is entirely hidden from the vision of mankind, it is not possible to explain its conditions without entering into detailed expositions which it is impossible to do now. We shall therefore, content ourself by describing the barest outlines of the subject, in the hope that those who desire to arrive at a fuller understanding of the truth shall pursue an enquiry into its details.

The first question that confronts us in connection with this subject is the nature of the human soul. Islam teaches that the soul has a distinct existence, and that it is the means by which man is enabled to acquire the knowledge and perception of things which are not susceptible of comprehension by the external senses of man. It is the centre of relationship between God and man, and is the seat of God's glory. It has a delicate relation with the body which cannot be compared to any other relationship that we know of. It

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controls the working of the external senses through its connection with the thinking faculty of the brain and the emotional faculty of the heart. It is, therefore, more acutely affected by thoughts and feelings than by their actual manifestation in external acts. Scientists and psychologists have so far failed to discover the relationship between the soul and the heart, but those who have been vouchsafed experience of these matters realise that there is a delicate relationship between the soul and the heart which travels by some hidden means to the brain, as oil travels in a wick, and manifests itself through the working of the nerves of the brain. In fact belief in God and His attributes leads necessarily to the conclusion that the soul never dies. For, can we for a moment entertain the idea that God has created the delicate and perfect system of the Universe and all that is in it for the service of man, merely that man may eat and drink and explore the secrets of nature for the brief space of three or four score years and then for ever pass into obscurity and nothingness ? Reason spurns the thought and the nature of man recoils at it.

The very existence of the Universe demands that man's life should have a purpose higher than beyond the mere object of, eating and drinking and leading a more or less confined existence in this world. Islam teaches us that man has been vouchsafed eternal life and that the avenues of eternal progress have been thrown open to him. In the chapter headed *Almominoon* the Holy Quran mentions the creation of the heavens and the earth and the setting up of the machinery of the Universe, and describes the powers and faculties with which man has been endowed and then enquires whether men still imagine that their whole existence is confined to this life and that there is no life after death ? It says—

" Then, do you imagine that We have created you as a mere pastime and that you will not have eternal life and opportunities of eternal development after death ? That surely is not so, for God is the High and the

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True Monarch, Who has created all things with a purpose. He is the One God and possesses attributes which command purity and respect." (XXIII: 115, 116). It cannot then be imagined that God is not the Creator of the Universe, or that He has created it without a purpose.

The Holy Quran teaches that the soul is not imported into the human body from outside, but grows in the body as it develops in the womb. It is an essence which is distilled from the body in the course of a long process, as beer is distilled from barley. It has at first no separate existence from the body, but the processes through which the body passes during its development in the womb distil from the body a delicate essence which is called the soul. As soon as the relationship between the soul and the body is completely adjusted, the heart begins to function and the body becomes alive. The soul has then a distinct existence of its own apart from the body, which henceforth serves it as a shell.

Islam, therefore, teaches that the soul is created and comes into being during the period of gestation. On the other hand, Islam also teaches that once the soul is created it is never destroyed, and is granted an unending period of time for its development. What is described as death is merely the severance of the soul from the body, as the result of which the heart is stilled and the body ceases to be of any further use.

According to Islam, the soul ever manifests its powers through a body, and whenever a body becomes unfitted for this purpose, the soul quits it, and this flight of the soul from the body is called death. Hence when we say so and so is dead, we simply mean that his soul has quitted his body, but the soul never dies and goes on living for ever. Islam, therefore, teaches that there is a life after death, and it also teaches that that life is a continuation of the life which a man leads in this world. There is no interval during which the human soul must remain in a state of inactivity or suspense and after which it is revived and consigned to

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a place, pleasant or unpleasant, according to its deserts The human soul possesses inherent faculties which repudiate even the suggestion of a state of inactivity; it is vouchsafed an eternal existence which is protected by the attribute of God which is expressed by the term قيوم *i.e.*, the supporter of life. Death, as we have said, is merely the translation of the soul from one form of existence into another, and the Holy Quran tells us that this translation is essential for the complete development of the soul Man has been so constituted that a complete realisation of anything secures him against all errors concerning that thing, and on the other hand where a thing has been completely manifested, man ceases to deserve any rewrad with respect to that thing. For instance, nobody deserves a reward for believing in the existence of the Sun at midday, or for acknowledging the existence of day and night. We reward a student who solves difficult problems, and we honour a man who discovers the hidden secrets of nature. Reward and praise are, therefore, the desert of those who spend themselves in discovering new truths and hidden secrets. There is no merit in doing and thinking that which is perfectly obvious. If the field of progress had been thrown open to man in this very world and spiritual rewards and punishments had been manifested here, succeeding generations would, by observing the reward won by the righteous and the punishment meted out to the rebellious, have developed a faith so certain in the existence of God and the truth of the Prophets, that it would not have been possible for them to win any reward by passing through trials and vicissitudes. It was, necessary, therefore, that faith and its fruits should be manifested only partially here, so that he who strives for God should be clearly distinguished from him who devotes himself wholly to the pleasures of the world, and each should be rewarded or punished according to his capacity and his doings.

Death serves the purpose of keeping the consequences of man's action hidden from him, and enables him to arrive at the truth after a process of deliberation

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and reasoning and acting in the fear of God. It enables him to develop a spirit of freedom which would otherwise be lost to him.

Another purpose which death serves is to enable the human soul to develop its finer faculties. The human body is too dense to observe the finer aspects even of this life, let alone a realisation of the finer aspects of the Universe which is made entirely of spirit. Its severance from the body, therefore, enables the human soul to become conversant with matters which are essential to its limitless progress. As soon as the soul leaves the body it starts forthwith on a new path of progress and is not kept a prisoner in a dark cell to await the result of its trial. This misconception is the result of the theory that this life is a course of studies with an examination at the end of it, and as there is an interval between an examination and the publication of the result, it is imagined that there is a similar interval between this life and the Day of Judgment which is the day on which the results are to be announced. While it is true that this life is a trial, it is not in the nature of an ordinary University Examination with which we are familiar, but is more akin to the workings of nature. Islam institutes a comparison between the life after death and the earlier portion of man's life on this earth. As man traces his origin from vegetable or animal matter, and then passes into the womb and is born in human shape and goes through a stage of helplessness and weakness in which he imbibes a knowledge of the manners and habits of this world, so after death the human soul passes through similar stages. The Holy Quran uses the same word to describe the stage through which the human soul passes immediately after death, as it employs for that womb. Hence the first stage through which the soul passes after death is the stage of the womb, and in the stage it undergoes a development in accordance with the mode of life led by it in this world like that which a child undergoes in the womb, and as at a certain stage in the womb the child develops a soul, so the human soul after passing through certain experiences

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after death develops a new soul which possesses far higher and finer and more delicate faculties than the old soul from which it emanates. The old soul then serves it as a body by means of which man becomes able to perceive things which were perceptible by the soul, for the new body with which man is invested is as fine and delicate of perception as the soul was in this world, for in truth it is fashioned out of that very soul by a special process.

Another process then commences which may be compared to the stage of birth, and which is called the resurrection of the body. This signifies that man is now equipped with a new soul and a new body which fits him for the new life before him, as the child is fitted with a body and a soul in the womb. At this stage man emerges from the stage of the womb, *i.e.*, the tomb.

The next stage is called the Day of Resurrection and may be compared to the age of the infancy in which the soul adjusts its knowledge and its reason to its new surroundings. The soul is now better developed than it was when it emerged from the tomb but it becomes perfect only after the experiences of this day, at the end of which it is like a youth fully developed and fully prepared to experience the different aspects of life. At the end of this period which is called the Last Judgment man is translated to that condition of life which is expressed in terms of heaven and hell.

Throughout these three stages man experiences pain or pleasure in accordance with his spiritual development, that is to say, he realises the joys of heaven or the tortures of hell even during its period of gestation, its period of infancy and finally after its complete development; only during the two earlier stages its realisation is defective or less perfect, and it becomes perfect only in the last stage. In this stage man is like a youth who has fully developed his tastes and feelings, and he is translated to the stage where the realisation of pleasure and pain becomes perfect, and

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which is termed heaven or hell, and this stage is unending.

There is no interval between death and the feeling of pleasure or pain; only the soul in its effort to adjust itself to, and equip itself for, the new conditions of life must pass through two preparatory stages which are inferior to, and less perfect than the last stage. The human soul is continuously pressing forward and passing from one stage into the next higher one. The Holy Quran says—

"Those whom the angels divest of their soul while they were engaged in unjust pursuits, give the angels the message of peace and say: 'We were not engaged in evil pursuits.' 'Nay, evil were your pursuits,' is the reply, 'and God knows best what you did. Enter the gates of hell and dwell therein, and evil is the dwelling place of the proud.'" Again, "Those whom the angels divest of their souls while they are pure will be told, 'Peace be upon you. Enter paradise as the reward of that which you did'." (XVI, 28, 29, 32). The Holy Prophet (on whom be peace and the blessings of God) has said—

القبر روضة من رياض الجنة - والقبر حفرة من حفر النار-

"The tomb may be a garden of paradise or a pit of hell."

This shows that the soul continues in a living state throughout, and begins to tread immediately after death the path which it has fashioned out of its deeds. The tradition quoted above uses the word "tomb". It does not, however, mean the grave dug into the earth in which the body is placed, but it signifies the place where the soul dwells after death. The Holy Quran says—

ثم اماته فاقبره (عبس)

"God causes each man to die and puts him in the

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grave." (LXXX, 21). It is obvious, however, that every man is not put in the grave, some are cremated, others are devoured by wild beasts and yet others find a resting place in the sea. The grave therefore signifies the tomb where the soul is housed, and not the place to which the lifeless body is consigned, there to remain and fulfil the eternal law of decay.

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THE RELIGIOUS STATUS OF BAHAULLAH

(*By Maulvi Muhammad Din, B.A.*)

THE real Arabic word مفتری ordinarily meaning an impostor implies the assumption of a false character and passing oneself off for some one else. In the Quranic and scriptural sense it means a person who knows that he does not receive any revelation from God but at the same time he consciously and willingly gives out that he is the recipient of divine revelation in order to palm off his own theories upon others from fraudulent motives. It is in this sense that Moses talks of a false prophet (*vide* Deut. 18: 18) and it is this very criterion which the Holy Quran puts forth in support of the mission of the Holy Prophet (peace be with him). (*Vide* LIX. 45—48). It says, "But if Mohammad had fabricated concerning Us any sayings, We had surely seized him by the right hand and had cut through the vein of his neck; Nor would anyone of you have withheld Us from him." This significance of the word مفتری is very clearly brought out elsewhere in the Holy Quran (*Vide* Sura VI) wherein it says: "But is there any more wicked than he who deviseth a lie of God, or saith, I have had a revelation, when nothing was revealed to him? And who saith, I can bring down a book like that which God hath sent down?" (Rodwell). Taking this scriptural sense of the word we say that Bahaullah was no fabricator, though we are constrained to remark that we cannot include him in the category of those whom Heaven elects to become the recipient of divine revelations.

There are some Bahais who put forth a similar claim on behalf of Bahaullah. They apply this very criterion to the case of Bahaullah and say that he outlived the span of prophethood vouchsafed to the Prophet Mohammad (peace be with him) and therefore

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they argue that if this criterion is true in the case of one, why not in the case of another? So far as I think there is nothing preposterous in their supposition and those who arbitrarily restrict it to the case of the Holy Prophet of Arabia (peace be with him) stand on a less reasonable ground. It is too obvious to require any elucidation. But the point worth remembering in the application of the test is whether the outliving by a certain person of a certain span of life as in the case of Bahaullah satisfies the other two necessary conditions. The word تقول occurring in the Quranic verses referred to above has two implications. In the first place the claimant to revelation may be separate and distinct from the revealer. Secondly the imposition may be conscious and deliberate. For instance, John ascribes to Smith a saying which John knows Smith had never said and at heart he is conscious of the fraud, we will call John a fabricator in the scriptural sense and the implication of the word تقول will fit in with such a character. But if he is the unconscious dupe of his own vagrant fancies and he has wrongly yet sincerely come to form the same opinion about himself, we may call him by any other title but we cannot say that he is a fabricator, a مفترى *i.e.*, one guilty of a deliberate and fraudulent claim to revelation from God (تقول على الله).

Bahaullah then cannot be said to fulfil the requirements of the criterion set forth in this verse, for in the first instance he claims divinity and Godhead for himself. In no case then can he be considered to be guilty of a fabrication in the sense of تقول which is threatened with such a condign punishment, for as I have said تقول (fabication) implies two distinct personalities, that is God and man, the latter ascribing and imputing something to the former which He never did or said. Moreover, under the second implication which is as necessary as the first, it must be clearly established that the fabricator must be conscious of his fraudulency. He should know that he was saying something which the

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former had never said. Even in this sense the word تقول (fabrication) is not applicable to Bahaullah for he attaches and ascribes himself to Bab and though he makes some amendments in the Babi law, yet in his creed and doctrines he does not contradict the latter. So his case is just like that of an emendator of the Babi law. Now we know that emendation can only be carried out in the case of that part of the law which pertains to *the doing or not doing* of a thing, that is, it is only concerned with commandments and prohibitions, but it cannot temper with the facts or personalties. It is possible that the abrogation may introduce a change, for instance, in the number of prayers or fasts, but the emendator cannot change the facts.

Now let us examine the basis of the Bab's claims. In Persia there is a sect called Shaikhiyyas who believe that in every age there is one person who is the mouthpiece of the Imam, their real spiritual head. Moreover, they believe that their real spiritual head is the Imam Mahdi, who they suppose, had disappeared some few centuries ago and had taken up his abode in a cave from whence he will emerge in the latter days, declare a holy war against all the infidels and in conjunction with Jesus who will come down from heaven at that time he will put to the sword all who will make the least resistance, purging the earth of every sort of infidelity. So according to this belief Bab in every age means one through whom the will of the absent Imam is disclosed. Moreover, the same Shaikhiyyas believe that the biddings of the Mahdi are the biddings of God and His Will. No invidious distinction can be drawn between the two. It follows then that the Bab's words are Mahdi's words which in their turn are divine behests. This is what their belief comes to and according to it there have been many Babs, and when one of them dies the other takes up his place immediately. At the death of the last Bab, Mohammad Ali gave himself out as the next Bab, the successor of the deceased and many of the Shaikhiyyas rallied round him. These people also believe that when a man attains to the position of a Bab, then his words are really God's

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words for he does not err. That is why they regard Bab's saying as divine words not because that that personage really becomes a recipient of divine revelation but because of the fact that he cannot err.

Now Bahaullah was a follower of the Bab (Ali Mohammad) and he claimed that Ali Mohammad's prophecies were fulfilled in him. It necessarily follows that his belief coincided with that of the Bab in so far as Bab considered himself as the representative of the absent Imam Mahdi and his words according to the old and current belief were the words of God. Moreover, as Bahaullah believed himself to be greater than the Bab therefore he could assert with all the more reason that his words were the words of God not that they were revelation in the strict sense of the word but because of his being the successor of Bab.

It is obvious then that on no account can Bahaullah's claims be brought within the implication of تقول (fabrication) and as a necessary corollary it follows that he could not be punished, for he did not infringe the Divine law in the way it has been laid down. That is why we cannot call him a مفتري, a fabricator or a متقول that is, who consciously ascribes to God what He never said.

I must state here briefly then something as to Bahaullah's arrogating to himself the position of a deity. Why is it then that such a one should be suffered to live when a conscious fabricator is doomed to violent death according to the Pentateuch and the Quran both? Well, the reason is not far to seek. Every one knows that man cannot be God simply because his manhood is subject to frailties, weaknesses shortcomings and limitations of various sorts. Man cannot be God: therefore no man can be deceived as to such pretensions so long as that person is alive. Hence the question of misleading a large portion of mankind does not arise. As a matter of fact none has ever really believed in the true and absolute divinity

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of any man born of woman including Jesus Christ. But prophets have been raised from time to time and any man can be a prophet provided he fulfils the requisite conditions, and in the case of clever pretenders there is a danger of a great mass of people being led astray. Hence the condign punishment that overtakes such false claimants.

As to the question of his popularity, it must be confessed that Dowie's popularity in America was no wit less than his. In this connection it would be well to bear in mind the remarks of Emerson who says that there are two sets of people. The one are the mouthpieces of the prevailing trend of thought and the others are those who try to impose their own convictions. Those who reflect the thoughts of the age and are merely the phones of popular feeling and thinking have no real standing at all. Their popularity has really no solid foundation. Now Bab appeared at a time when Russia and Britain both were casting longing eyes on Persia. Bab gave himself out that he was the precursor of one greater than himself. He himself did not lay so much stress upon his own claims as did some of his followers. From the very first they tried to impose upon the world by exaggerating their own numbers. The Russian Minister owing to political reasons took up their cause which naturally transferred their sympathies to Russia. That is why we find many of their publications from that country. This mixing up with the Russians brought them under the influence of prevailing European catchwords and nostrums of the rising social tendencies of the day. For instance, their planks and shibboleths namely, the evils of polygamy and the rights of women, exactly coincide with the advanced European thought. Again under the stress of Western education and thought they are constantly revising their own principles, adapting them to changing circumstances.

The position of Bahaullah and Bab just resembles that of Sir Syed Ahmad Khan in India. Modern education without the necessary adjunct and corrective

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of religious and moral training unsettled here the thoughts of the rising generations. The Muslim educated youth having lost faith in the Holy Quran and its miraculous character readily turned to Sir Syed's *so-called liberal explaining away of the Muslim religion.* Yet nobody will lay it to the credit of Sir Syed Ahmad for it was really due to the prevailing trend of thought that the educated Muslims flocked to his standard. Similar was the case with Persia. As soon as the educated community who were vacillating between the prevailing goldlessness and religion, learnt what Bab or Bahaullah taught and they also saw that the freedom from irksome religious restraint which they so much longed for could be had in Babism without their openly discarding religion, they readily and eagerly gave their adherence to it.

It is characteristic of the Bahai missionaries to mould their peculiar doctrines in the popular form wherever they happen to be. In America they tell people to remain Christian, attend the church and perform all other duties of their religion. They should only accept and declare Bahaullah as the great incarnation of God. On the other hand, in India they advance his claims to Messiahship and Mahdihood. The popularity then of such people is not worth catering for. It is so easy to go with the stream; how difficult it is to go against it. But they follow the line of least resistance. They act upon the popular maxim, namely, if you are in Rome do as the Romans do. Real success is only achieved by the prophets and their true followers. This is always an uphill task. They have to break the prevailing prejudices. They have to offend the accepted sentiments. They have to break the ground anew. They bring a hornet's nest about their ears. Yet their's is the real success. Just see the case of the Promised Messiah. Even his own co-religionists bitterly turned against him. It was he who spoke against the prevalent prejudices, the accepted theories and the materialistic tendencies of the age. He said that God speaks and speaks in words, in human tongue. His success lies in the fact that he won over to

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his side hundreds of those who would at first laugh at these things. Then, again, the educated people under the influence of modern education rejected the existence of miracles. Yet he made them believe in all these things and won them over to his side. But the Bahais reject all miracles simply because Europe and America are unwilling to accept them. Bahaullah went back on his promise of his earlier years that he would show miracles. In his later years he denied the nature of miracles altogether. Therefore, it is easy to see how far Bahaullah is successful. We have already indicated the nature of his claim and in the light of above facts we cannot call him a fabricator in the scriptural sense, though a pretender he really was. He has no right to be counted among the ranks of the true Prophets and Reformers.

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DID ABRAHAM OFFER HIS SON ISHMAEL FOR SACRIFICE OR ISAAC?

GOD blessed the House of Israel with His special blessings and favours. This exceptional treatment of God made them think that of all men they were God's elect and favourites. The misconception was carried too far and they began to scronfully ridicule their cousins, the Ishmaelites, and treat them with disdain and contempt. They indulged in blasphemous talk like this: "Sons are we of God and His beloved" (Quran). But the Almighty Allah has no relation whatsoever, with any individual or community. When the Israelites perpetually set at naught the express commandments of God and the explicit behests and injunctions of His prophets, when the ordinances of Law were held in total disregard, when the solemn covenants they had established with their Creator were deliberately and insolently broken and God's messengers were constantly held up to scron, scouted and persecuted, the dreadful wrath of heaven descended upon them. John was born to Zechriah at a time when old age had rendered him and his wife unfit for procreation. Jesus was not born of an Israelite father. The birth of Jesus without the agency of an human father constituted a warning definite and clear for the Jews that their spiritual doom was sealed and that they could only stave off the impending calamity by promptly abjuring their evil practices and treading the paths of virtue and rectitude. But the long deferred curse had already descended on them. They were not destined to profit by that timely admonition. They had become steeped deep in sin and the cup of their iniquities had become full to the brim. The warning was thrown to the winds and after a long interval of thousands of years Abraham's

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prayer*, which he had addressed to God when he was raising the foundations of the Holy Temple at Mecca along with his beloved son Ishmael, was at last granted and prophethood was transferred from the House of Isaac to that of Ishmael. This change however was bitterly resented by the Israelites and they carried this resentment so far that they refused to accept that Great Prophet—Muhammad—whom God raised for their Deliverance and Redemption, in spite of the many clear prophecies about him found in their own revealed scriptures some of which we give below :—

Prophecies of the Bible about the Holy Prophet's Advent

1. And he said, the Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them.
—(Deut, 33 : 2.)

2. God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.—(Habakuk, 3 : 3.)

3. And the Lord said unto me, they have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.
—(Deut, 18 : 17, 18.)

4. And he saw a chariot with a couple of horsemen, a chariot, of asses, and a chariot of camels ; and he hearkened diligently with much heed.
—(Isaiah, 21 : 7.)

5. Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected,

* And raise up among them our Lord a messenger from among themselves, who may read to them Thy signs and teach them the Book and Wisdom and may purify them ; verily Thou art the Mighty, the Wise.

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the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.—(Matthew: 21: 42, 43, 44.)

6. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—(John, 14: 16.)

7. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when *he*, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever, he shall hear, *that* shall he speak: and he will shew you things to come.—(John, 16: 12, 13.)

This antipathy was not confined to the person of the Holy Prophet but was also extended to Hazrat Ishmael, his great grandfather so much so that some of the verses of the Bible which were understood to indicate the superiority of Ishmael over his younger brother Isaac were tempered with and changed in the latter's favour. But there remains yet sufficient material in the Bible that clearly establishes at least Ishmael's one marked precedence over Isaac, *viz.*: Abraham offered him for sacrifice in obedience to God's commandment and not Isaac. The religious scriptures and sacred literature of the Israelites and the Muslims differ on the point. The Holy Quran and the authentic sayings of this Holy Prophet declare in unmistakable, unequivocal and unambiguous terms that God required Ishmael to be offered for sacrifice but according to the Bible it was Isaac who was offered for the same purpose. The Bible says:—

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I am. And he said, take now thy son, thine only *son* Isaac, whom thou lovest, and get

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thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountain which I will tell thee of."—(Genesis, 22 : 1, 2.)

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And the angel of the Lord called unto Abraham out of heaven the second time. And said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*."

—(Genesis, 22 : 11, 12, 15, 16.)

These verses bring out two very important facts, (1), that Abraham was required to give *his only* and *dear son* for the burnt offering and (2) that of all things in the world an only son is the dearest thing in the eyes of an aged father. As God's lovers cherish a greater and deeper affection for His person than for anything else in the world, they are required to sacrifice their dearest thing on the altar of their love for God and Abraham being a sincere and true lover of God, was asked to give his only son in His way.

Either the phrase "only son" should have been deleted and supplanted by another suitable phrase answering the object in view or the Israelite holy Fathers should not have taken the trouble of putting the word "Isaac" in place of the word "Ishmael" and should better have left the text intact. A person even of a very low understanding knows that the phrase "only son" is always used (and can never be otherwise used) for that son who is the one and solitary son of his parents and from the Bible we gather that Ishmael was 14 years older than Isaac.

And Abram was fourscore and six years old, when Hagar bore Ishmael to Abram.—(Genesis, 16 : 16.)

And Abraham was an hundred years old, when his

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son Isaac was born unto him.—(Genesis, 21 : 5.)

According to these verses Ishmael was for at least 14 years " the only son " of his parents. Now Isaac can be taken to be the only son of Abraham in that case only when Ishmael is proved to have been dead before his birth or that Ishmael was not Abraham's son. The Israelites, have, in vain, tried to prove that having been born of Hagar, an handmaid of Sarah, he can not legitimately claim to be the lawful son of Abraham. But it is hard to reconcile this assumption with historical facts. Hagar, we are certain, belonged to the royal family of Egypt. Even if we accept that she was an handmaid of Sarah, the fact can prove to be of no avail for the Israelites because the ground on which they base their contention that Ishmael was not the lawful son of Abraham, *viz.*, he was born of a slave-girl of Abraham, brands the birth of the whole line of Israel with illegality because their grandfather Joseph was sold as a slave in the slave-market of Egypt and remained in that capacity for many years and the Israelites themselves served for many years as slaves in the land of Egypt. Are they in the face of such naked and authentic historical facts in a position to sneer at the posterity of Ishmael for that reason ? Moreover, is there a single verse in the whole Bible depriving Ishmael of his right to be the lawful son of Abraham for having been born of Hagar. If no such verse is to be found in the Bible, then how can Isaac with propriety usurp his elder brother's right and claim precedence over him when the same epithets and the same expressions have been used for them both in the Bible. Time and again Ishmael has been called Abraham's son in the Bible in the same way as Isaac is called his son. Moreover, to Ishmael's credit we find it recorded in the Bible that before Ishmael's birth to Abraham the latter was called Abram (father of the height) but after his birth his (Abraham's) name was changed from Abram into Abraham (Father of nations). So how that son who was understood to be equal to many sons and who could be substituted for many nations, could be deprived of his right of being the lawful son of his father ? If Ishmael, as the

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Israelites think, was not Abraham's lawful son, then nobody in the world is the lawful son of his father. We give below some of the verses of the Bible in which Ishmael has been called Abraham's son as Isaac has been called his son.

(1) And Hagar bare Abram a son: and Abram called his son's name, which Hagar bore, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.—(Genesis, 16 : 15, 16.)

Exactly the same expressions have been used for Isaac.

"And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac. And Abraham was an hundred years old, when his son Isaac was born unto him."—(Genesis, 21 : 3, 5.)

Is it understandable that when the Bible should call Ishmael, Abraham's son, he could not for that reason claim to be the lawful son of his father but when the same words and the same expressions without the least alteration may be used for Issac, he should readily become so and should, in addition be regarded as having inherited all the blessings and favours which God bestowed upon his father. This is indeed an unfair division.

(2) And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son.
—(Genesis, 21 : 9, 10.)

These verses show that Sarah hated Ishmael and his mother Hagar. It was therefore only natural that the children of Sarah should have inherited from their mother that hatred for Ishmael and his family.

(3) And Abraham took Ishmael *his son*, and all

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that were born in his house, and all that were bought with his money . . . .—(Genesis 17 : 23.)

(4) And Ishmael *his son* was thirteen years old, when he was circumcised in the flesh of foreskin.
—(Genesis 17 : 25.)

(5) Now these are the generations of Ishmael, *Abraham's son*, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. – (Genesis 25 : 12.)

In all these verses Ishmael has been called Abraham's son.

Bible's Prophecies About Ishmael

Here arises an objection which seems to invalidate Ishmael's claim as Abraham's legal son. The objection seems to be very confusing and perplexing. But a close and careful study of the 1st Chapter of the Bible dispels all doubts and misgivings engendered by it. The objection is this : it is true that in the Bible Ishmael has been called Abraham's son but the epithet serves no other purpose than to signify that Ishmael came forth of Abraham's bowels otherwise all the promises that God had given to Abraham about his progeny were to be fulfilled in Isaac's person who was born of his legally-wedded wife, and therefore Abraham regarding him as his real spiritual heir loved him most and hence the phrase "only son" in the Bible applies to Isaac and not to Ishmael as St. Paul writes in one of his letters to Galatains, 4 : 22, 23 :

" For it is written, that Abraham had two sons, the one by a handmaid, the other by a free woman. But he who was of the handmaid was born after the flesh ; but he of the free woman was by promise."

But Paul's assertion is entirely baseless and unwarranted and is the result of his implacable and irresistible aversion for Ishmael inherited perhaps from Sarah as described in the Bible and to which contention the Bible lends no support. The Bible speaks in definite

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and emphatic terms that Ishmael was not born after the flesh as Paul and other Israelites are prone to think but his birth took place in complete accordance with the promises that God had given to Abraham before Ishmael's birth and in response to his long and continuous supplications :—

(1) And as for Ishmael, I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation.

—(Genesis, 17 : 20.)

(2) And Abraham said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus ? And Abraham said, behold to me Thou hast given no seed : and lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

—(Genesis, 15 : 2—5.)

(3) And the angel of the Lord said unto her, (Hagar) I will multiply thy seed exceedingly that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction.

—(Genesis, 16 : 10, 11.)

(4) And God heard the voice of the lad (Ishmael) and the angel of God called to Hagar out of heaven, and said unto her, what aileth thee, Hagar ? fear not ; for God had heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation : And God opened her eyes and she saw a well of water ; and she went and filled the bottle with water, and gave the lad

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drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
—(Genesis, 21 : 17, 18, 19, 20.)

(5) And God said unto Abraham, Thou shalt keep my covenant, therefore, thou, and thy seed after thee in their generations. This is my covenant, which she shall keep, between me and you and thy seed after thee; Every manchild among you shall be circumcised.
—(Genesis, 17 : 9, 10.)

We simply wish to draw the attention of our readers to the plain prophecies and promises that the verses quoted above embody and they are as follows :—

(1) That Ishmael was born according to the promises of God given to Abraham before the birth of Ishmael and as the result of Araham's continuous praying.

(2) That God had blessed Ishmael and had honoured him.

(3) That God had promised to make Ishmael fruitful and multiply him exceedingly.

(4) That Ishmael was to inherit Abraham.

(5) That Hagar had received glad tidings from God that a son would be born to her who would be called Ishmael. So not only Ishmael's birth took place according to the promises of God but his name was also a revealed name.

(6) That God heard Hagar's affliction and comforted her. These verses constitute an ample evidence of the fact that Hagar enjoyed perpetual communion with God and revelations also used to come to her and that she was God's favourite and His beloved and not a mere handmaid of Sarah as the Israelites show her to be.

(7) That Hagar was commanded by God to take

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care of Ishmael. This unusual kindness of God towards Ishmael at a time when he was actually in the jaws of death brings home to us the fact that Hagar's son was something more than a mere handmaid's son.

(8) That God was with Ishmael.

(9) That God had made a covenant with Abraham and his seed that every manchild among them should be circumcised. Ishmael was also included in this covenant as he was circumcised when 13 years old.

Does it not look impudent to assume in the face of such definite and unequivocal promises and prophecies that Ishmael was only born after the flesh and therefore he could not claim to be Abraham's spiritual heir. We do not know to what we should attribute the above wholly baseless assertion of Paul. Was it due to an ignorance of the sacred text or did he deliberately intend to bring Ishmael's name into discredit and to lower him in the estimation of the world. After this clear exposition of the text it scarcely needs further proofs to show Paul's statement to be ill-based.

Construction of the Word Ishmael

The second cogent argument to prove the point under discussion is this that the word Ismael (Ishmael) is composed of two separate words, *samia* and *eil*, the former means 'he heard' and the latter means 'God'. The two words combined together mean 'God heard.' So the very construction of the name of Hazrat Ismael signifies that Abraham had addressed incessant implorings and entreaties to God to bless him with a son and that God had granted his supplication and a son was born to him whom he named Ishmael. The Bible bears out this fact.

"And Abraham said, Behold to me thou hast given no seed: and, lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.—(Gen., 15 : 2—3.)

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Now it is a well-known fact that a son who is born to old parents at a time when all their hopes of any issue have vanished and whose birth takes place after long and uninterrupted supplication and in consonance with promises signifying his spiritual elevation and at whose hands many and great spiritual transformations are decreed to be wrought, and who is the first born son of his parents, nothing in the world can be conceived to be dearer to the heart of an aged father than such a son and Ishmael was such a son—the light of his old father's eyes. It just stands to reason and the Bible also lends countenance to it, that of all the things that which is best and dearest to a man he is expected and desired to offer in the way of God and to Abraham his only son Ishmael was the dearest thing in the world. So God required of him to offer Ishmael for the burnt offering as a token of his gratefulness for the great boon God had bestowed upon him by giving him such an illustrious son in such an advanced age. The Bible supports us in this respect too.

And she (Hannah, mother of the prophet Samuel) was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow and said, O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a manchild, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.—(Samuel 1 : 9, 10.)

Third Argument

For the third argument to prove that Ishmael was offered for sacrifice we approach the Bible and find therein that according to the old Law only the first born issues of men and animals were offered for sacrifice because the first born child was considered preferable to all other children. The following verses of the Bible uphold this assumption :—

(1) And in process of time it came to pass, that

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Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
—(Gen., 4 : 3, 5.)

(2) And Lord spake unto Moses, saying, sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast it is mine.—(Exodus, 13 : 1, 2.)

(3) If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the first born son be her's that was hated. Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born. But he shall acknowledge the son of the hated for the first born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first born is his.—(Deut., 21 : 15, 16, 17.)

(4) Reuben, thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.—(Gen., 49 : 3.)

(5) And Jacob said, Sell me this day thy birth-right. And Esau said, Behold, I am at this point to die: and what prophet shall this birth-right do to me?
—(Gen., 25 : 31,32.)

(6) Israel is my son, even my first born.
—(Ex., 1 : 22.)

Two very significant inferences are quite apparent from the verses quoted above: (1) that Ishmael was offered for sacrifice because he was the first born of Abraham and (2) that Ishmael can with all fairness and legitimacy claim precedence over Isaac because he

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was the first born of Abraham.

Commemoration of the Great Sacrifice

The fourth argument to establish the validity of our claim is this. Despite the fact that there is no ambiguity, no equivocation in the words of the Bible that Abraham was commanded by God to offer Isaac for the burnt offering (Genesis) we find absolutely no reminiscence of that great sacrifice among the Israelites. On the other hand, the Holy Quran claims that Ishmael was offered to undergo the renowned immolation, but unlike among the Israelites God has made pilgrimage to the Holy Temple of God one of the fundamental principles of Islam, the observance of which is obligatory on every Muslim who possesses the means to do so, and has thus kept alive for ever the blessed memory of the holy pair (Ishmael and Hagar) which is celebrated every year at Mecca in all seriousness and solemnity. The Muslims kill cows and goats on the 10th day of the month Al-Hajj, which act of theirs brings back to their minds the preparedness of Abraham to offer his son Ishmael for sacrifice and Hagar's self-abnegation to which the Holy Quran alludes in the words وفديناه بذبح عظيم (And we ransomed him with a costly victim). Moreover, the word *labbaik* (لبيك) which the pilgrims very frequently make use of during the ceremony of pilgrimage is an Arabic form of the Hebrew words spoken by Abraham of which the English translation to be found in the Bible is "here I am." According to the Israelite Law the person who used to devote his life to the service of a temple of God had to circumambulate it. The seven runs between the hillocks, Safa and Marwa, are enjoined upon the pilgrims to keep alive the memory of Hagar's running between these two hillocks in search of water when little Ishmael was suffering from the pangs of extreme thirst. So this highly commendable act of Hagar and Ishmael has obtained an honourable mention in the Holy Quran which

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the ravages of time and the wasting effect of rolling years can never obliterate and which will, till eternity, remain a standing monument over their immortal names.

It does not, therefore, behove a true Israelite to refuse to accept a proven fact because it involves Ishmael's superiority over Isaac or because it clashes with his much-desired and long-cherished though feebly-founded belief and demolishes it. When it has been brought home to the Israelites from their own sacred literature that Ishmael was Abraham's lawful son, his first born and his only son, that his birth took place in perfect harmony with prophecies told beforehand, that Abraham loved him most and that equal and similar promises and prophecies to those about Isaac were given to Abraham about his spiritual elevation and the grandeur of his posterity and lastly that no trace of that great sacrifice is left among the Israelites while the descendants of Ishmael celebrate it regularly every year, is it compatible with honesty and fairness to reject the established fact that Abraham offered Ishmael for sacrifice and not Isaac.

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SOME SAYINGS OF THE HOLY PROPHET

WHEN God created the creation He wrote a book which is near Him upon His Throne; and what is written in it is this: *Verily My compassion overcometh My wrath.*

Say not, if people do good to us, we will do good to them, and if people oppress us, we will oppress them: but resolve that if people do good to you, you will do good to them, and if they oppress you, oppress them not again.

God saith: whoso doth one good act, for him are ten rewards, and I also give more to whomsoever I will; and whose doth ill, its retaliation is equal to it or else I forgive him, and he who seeketh to approach Me one cubit, I will seek to approach him two fathoms; and he who walketh towards Me, I will run towards him; and he who cometh before Me with as many sins as may fill the earth, but joineth no partner to Me I will come before him with an equal front of forgiveness.

The faith of a man is not complete unless he loves Me more than anything else in the world.

There are seven people whom God will draw under His own shadow on that day when there will be no other shadow:

One a just king; another, he who hath employed himself in devotion from his youth; the third, he who fixeth his heart on the mosque till he returns to it; the fourth two men whose friendship is to please God, whether together or separate; the fifth, a man who remembereth God when he is alone, and weepeth: the sixth, a man who is tempted by a rich and beautiful woman, and saith, Verily I fear God! The seventh

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a man who hath given alms and concealed it, so that his left hand knoweth not what his right hand doth.

The most excellent of all actions is to befriend anyone on God's account, and to be at enmity with whomsoever is the enemy of God.

The faith of a Muslim does not become perfect unless he likes for himself what he likes for his brothers.

That which is lawful but most disliked by God is divorce.

He who is not kind to God's creatures and to his own children, God will not be kind to him.

The calamity of knowledge is forgetfulness, and to lose knowledge is to spent of it to the unworthy.

Do not be extravagant in praising me, as the Christians are in praising Jesus Mary's Son, by calling him God and the son of God; I am only the Lord's servant; Then call me the servant of God and His messenger. Verily one of you is a mirror to his brother. Then if he sees a vice in his brother he must tell him to get rid of it.

A man asked the Holy Prophet what was the mark whereby a man might know the reality of his faith. He said, "If thou derivest pleasure from the good which thou hast done, and be grieved for the evil which thou hast committed, thou art a true believer. The man said, "What doth a sin really consist in?" The Prophet said, "When anything pricketh thy conscience, forsake it."

Of Charity

The liberal man is near the pleasure of God and is near Paradise, which he shall enter into, and is near the hearts of men as a friend, and he is distant from hell; but the niggard is far from God's pleasure and

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from paradise, and far from the hearts of men, and near the Fire; and verily an ignorant but liberal man is more beloved of God than a niggardly worshipper.

Think not that any good act is contemptible, though it be but your brother's coming to you with an open countenance and good humour.

There is alms for every joint of man every day in which the sun riseth; doing justice between two people is alms; and assisting a man upon his beast, and his baggage, is alms; and pure words, for which are rewards; answering a questioner with mildness is alms and every step which is made towards prayer is alms, and removing from the way that which is an inconvenience to man, such as stones and thorns, is alms.

Feed the hungry, visit the sick and free the captive if he is unjustly bound.

Of Fasting

If a keeper of fasts doth not abandon lying and slandering, God careth not about his leaving off eating and drinking.

Keep fast and eat also, keep awake at night for prayer and sleep also, because verily there is a duty on you to your body, not to labour overmuch, so that you may not get ill and destroy yourselves; and verily there is a duty on you to your eyes; ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife and to your visitors and guests that come to see you; ye must talk to them and he who is fasting always is keeping no fast: the fast of three days in every month is equal to constant fasting: Then keep three days' fast in every month.

Of Labour, Wine and Interest

Verily it is better for one of you to take a rope and bring a bundle of wood upon his back and sell it,

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in which case he guardeth his honour, than to beg of people, whether they give him or not. If they do not give him, his reputation suffereth and he returneth disappointed, and if they give him, it is worse than that, for it layeth him under obligation.

The Prophet hath cursed ten persons on account of wine: One, the first, extractor of the juice of the grape for others; the second for himself; the third the drinker of it; the fourth the bearer of it; the fifth the person to whom it is brought; the sixth the waiter; the seventh the seller of it; the eighth the eater of its price; the ninth the buyer of it; the tenth the person who hath purchased it for another.

The taker of interest and the giver of it, and the writer of its papers and the witness to it are equal in crime.

He who desireth that God should redeem him from the sorrows and difficulties of the day of the Resurrection, must delay in calling on poor debtors, or forgive the debt in part or whole.

Of Slaves

Him whom God hath ordained to be the slave of his brother, his brother must give him of the food which he eateth himself and of the clothes wherewith he clotheth himself, and not order him to do anything beyond his power, and if he doth order such a work, he must himself assist him in doing it.

He who beateth his slave without fault, or slappeth him in the face, his atonement for this is freeing him.

A man who behaveth ill to his slave will not enter into paradise.

Forgive thy servant seventy times a day.

Of Dumb Animals

Fear God in respect of animals: ride them when they are fit to be ridden, and get off when they are tired.

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A man came before the Prophet with a carpet and said, "O Prophet of God! I passed through a wood, and heard the voices of the young of birds; and I took and put them into my carpet, and their mother came fluttering round my head, and I uncovered the young ones, and the mother fell down upon them, then I wrapped them up in my carpet; and here are the young ones which I have." Then the Prophet said, "Put them down." And when he did so, their mother joined them: and the Prophet said, "Do you wonder at the affection of the mother towards her young? I swear by Him Who hath sent me, verily God is more loving to His servants than the mother of these young birds. Return then to the place from which ye took them, and let their mother be with them.

Verily there are rewards for our doing good to dumb animals, and giving them water to drink. An adulteress was forgiven who passed by a dog at a well for the dog was holding out his tongue from thirst, which was near killing him and the woman took off her shoe, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

Of Government

That is the best of men who disliketh power. Beware! Ye are all guardians; and ye will be asked about your subjects: then the leader is the guardian of the subjects, and he will be asked how they behaved and how he conducted himself towards them; and a wife is guardian of her husband's house and children, and will be interrogated about them; and a servant is a shepherd of his master's property, and he will be asked about it, whether he took good care of it or not.

He is not strong or powerful who throws people down, but he is strong who withholds himself from anger.

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FACTS AND FORCES

The Fate of Non-Aryans in Austria

THE situation in Vienna in regard to the persecution of the Jews is worse than it was in Germany at its severest. The object would seem to be that of banishing all the Jews, for in the new greater Germany there are now more Jews than there were in the Germany which Hitler took over.

The situation of the Christian Jews and non-Ayrans is undoubtedly more deplorable than that of the Jews proper. First, because they are more in number, and, second, because there is no powerful organization to help them as there is in the case of the Jews. The emergency schemes of the various charitable organizations are mainly for the help of Jews, not of Herbrew Christians nor of the large non-Aryan group.

The cruelties to which all have been subjected have been terrible. The Nazi party has attacked them twice. A boycott of Jewish shops was begun in March, and a second persecution began after the vote. The boycott was worse than that in Germany five years ago Foreigners and Jews themselves were not allowed to enter the Jewish shops. Locally the persecution was prosecuted with cruelties scarcely describable. They had to clean up the roads, to wash windows, to creep through the *prater*, to eat grass, and so on. Foreigners, Jews and others, were attacked in the streets. Some of the higher officials did not approve of this extreme action and ordered it to end, but although no such cruelties have been reported since, the situation of the Jews has not improved. The 'aryanizing' of industry means the expropriation of their businesses. Examples of this expropriation are numerous. One Jew, who was an officer during the War and was badly wounded, had his shop taken and was given nothing for it. He has a family of six. Another man, aged eighty-seven, who has owned a business for sixty

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years, was driven out and given no compensation. The number of suicides has been growing in an alarming manner. Some kind of rescue work is needed for people who are so driven to despair.

The other avenue of help is undoubtedly that of emigration, but Jews and non-Aryans are not allowed to go abroad and then return again. If they leave they must go for ever. It is very difficult to get permission to leave, and only fifty Austrian shillings are allowed to each emigrant. Thus even with permission they cannot get away. Someone must provide for their sustenance if they leave the country until they can make arrangements for going further. The situation is steadily growing worse. The people are trapped so that they are unable to help themselves. There is no likelihood of matters improving.

Pagan Marriages

Marriage ceremonies in which Christian elements have been replaced by Teutonic symbolism have been devised and published by the German Faith Movement, which proposes to transmute faith in Christ into faith in the Fatherland According to one ritual the bridal couple come into the room to the accompaniment of secular music. They take their places before a fire, a pagan substitute for the altar of the church. Torchbearers light the fire, as verses of a poem, "Earth Creates Anew," are recited. A bridesmaid takes off the bride's garland of flowers, throws it into the "sacred" fire, and crowns the bride with a chaplet of evergreen leaves. A section of Nietzsche's "Thus Spake Zarathustra," dealing with the responsibilities of marriage, is read. Two German national anthems are sung. In the midst of another ritual may be found these lines: "United in National Socialist *Weltanschauung* (outlook on life), you have found your way to each other. Your German blood could not be still until it recognized Christianity as a foreign doctrine . . . The ties of blood bind more tightly than the blessing of the priest—our kingdom is of this world" In all the services that are held indoors a picture or a bust of Hitler is the centre of interest, and a "sacrificial" fire burns

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before it. In outdoor services the "divine revelation" that is *Der Fuehrer* is represented by a tree, symbol of life and vitality. The hooked cross everywhere replaces the Cross of Christ. The new marriage ceremonies, in spite of propaganda in their favour, are not expected to be popular. The cult of paganism has a strong following in Mecklenbourg and Wurttemberg and elsewhere among the Blackshirt disciples of the late General Ludendorff. But the whole Reich is not affected

—*The Christian Advocate.*

The Jews in Germany

The American Jewish Committee has recently published some interesting statistics concerning the Jews in Germany.

Since 1933, 120,000 Jews have left Germany. Of these some 40,000 have gone to Palestine, 35,000 to overseas countries, 25,000 to West European countries and 20,000 to East European countries.

Since the advent of Hitler, the number of Jews in Germany has decreased from 500,000 to less than 380,000. 112,000 have emigrated during this time. 55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five. Of the 1,400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months. Of the 6,000 Jewish physicians in practice before 1933, 3,000 remain. 2,500 Jewish lawyers are now practising in Germany. In 1933 there were 6,500. Of 2,357 artists, including actors, musicians, painters and sculptors, in the pre-Hitler period, 800 have managed to obtain temporary employment in Jewish cultural enterprises. The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei". 81,000 Jewish families are dependent upon charity—more than one-quarter of all German Jews. Of 42,000

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Jewish children of school age, 22,000 are receiving education in Jewish schools; 20,000 are without adequate educational facilities.

—*I. C. P. I. S., Geneva.*

The Militant Godless Losing Ground

Antireligioznik (No. 2, 1938) reports the meetings of the Assembly of the Central Union of the Militant Godless in February. The members sent a dutiful message to Stalin as follows: 'Our organizations of the Militant Godless recognize the weakness of their work, they have not fulfilled the demands of the Party, but we shall make of our Union a real militant one.' Yaroslavsky sent a message as follows: 'We must notice with regret that the district and regional press, which in the first months of 1937 showed a zeal in anti-religious propaganda, has not persevered. Let us not forget that such propaganda must be conducted systematically.'

Oleshuk, the General Secretary, read a paper from which the following extract is of general interest; 'During the period 1930-32 we had 5,500,000 members; we had 2,000,000 militant youth members; we owned a powerful anti-religious press and issued more than ten magazines and newspapers; but during the following five years the organization slowly collapsed.'

Easter appears to have been celebrated on a greater scale than in recent years in spite of the anti-religious campaign. The churches—such as remain—were filled to overflowing.

—*World Dominion Press Service.*

Pilgrimage to Mecca

According to official report 45,163 pilgrims came from 25 countries to Mecca the holy city of Islam in 1937. Egypt furnished the largest number 9,839, with India a close second with 9,834. Java ranked third with 7,441. Afghanistan sent over 2000, and far away Japan even sent 3. How thoroughgoing Turkey's "facing west" has been may be indicated in the fact that but 55 Turkish pilgrims made the sacred pilgrimage.

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Some came by air from Egypt this year and air service between Mecca and Medina was inaugurated.

A tribute to the " Review of Religions "

World Christianity, a great Christian quarterly of America while publishing our article "The Colour Problem" in a condensed form in its latest issue thus expresses its appreciation of the *Review of Religions* :

> " This article ought to be good if startling reading for complacent Christians. It is a salutary experience now and then to come up against so penetrating, on the whole so just a judgment of one's faith. Whatever degree of truth there may be in the writer's assertions as to Islam's practical solution of the colour problem, there is no doubt that Christianity as practised among the white races has not as yet solved it. The modern Moslem missionaries' message, " There is no colour-bar in Islam ", makes a profound appeal to men of colour.
>
> Is there not a challenge here to the Christians of the World ? "

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